THE

Athenian Gazette:

OR

CASUISTICAL MERCURY

Resolving all the most

Nice and Curious Questions.

PROPOSED BY THE

INGENIOUS

Of Either SEX:

From *Tuesday* Aug. 18th, to *Saturday* Octob: 17th, 1691.

The Third Volume,

TREATING

On the several Subjects mentioned in the CONTENTS at the Beginning of the Book.

LONDON,

Printed for *John Dunton*, at the *Raven* in the *Poultry*. Where is to be had the *First, Second, and Third Volumes* of the *Athenian Gazette*, (and the *Supplements to 'em*,) beginning *March* 17*th*, and ending *October* 17*th*, 1691. (Or single Ones to this Time.)

THE

CASUISTICAL MERCURY:

OR

IMPARTIAL OPINIONS

Of Either SEX:

Containing (by Way of Question and Answer) the Resolution of Cases of Conscience, Love, Gallantry, Wit, Humour, Politicks, Religion, Philosophy, Trade, Business, Amusement, &c. &c.

Nice and Curious Disputes

Handled by the

MODERN INQUISITORS.

Vol. III.

The Third Volume

CONTAINING

(In the several Subjects mentioned in the CONTENTS at the Beginning of the Book

LONDON:

Printed for John Dutton, at the Raven in the Poultry. MDCCXVI.

(Price Bound Two Shillings and Six Pence.)

The PREFACE to the Third Volume.

WE *think there's no great need of* Prefacing *to this* Third Volume, *having told our Reader the moſt part of what we had to ſay to him at the beginning of our* Firſt and Second. *Some things however yet remain, which we muſt have a little* Diſcourſe *about, both that there may be the* better underſtanding *between us, and that he may have* one Sheet more *for his Money, and ſo not think he has a hard* Bargain. *Our ſmall Buſineß with the Reader is, to Anſwer a* ſneaking Objection *or two, which we have met with in ſome Papers which have been ſent us. Some find fault with us for meddling with things too* trifling *and* low, *others with things* too high. *Some that we have nothing but* old Stuff *which all the World has been tired with a Thouſand times over; and others again that our Notions are* daring and new, *and not ſafe to be Publiſhed. Now how is't poſſible for one* ſingle Society *to pleaſe all theſe contentious People that are* each of different Minds from one another, nay perhaps from themſelves too; *and don't know their own Minds— and ſo* tickliſh *a World have we to pleaſe, that we indeed rather wonder how we have ſhot ſo near the* Butt, *tho' we may have miſt the very* white. *Whereas wou'd People have but* any Conſcience in 'em, *they might every one take what they beſt liked, and* ſo be all pleaſed in their turns. *There's one thing however which we muſt not paſs ſo ſlightly over, and upon which we muſt be a* little grave.— *The Complaint we have met with from ſome Perſons that we touch upon Subjects* too high for the Publick View, *and that 'tis not for ſuch Queſtions as ſome we Anſwer, to lye for common* Chatt and Entertainment on a Coffee-houſe-Board— *Suppoſing this true, we'd firſt fain know whoſe fault 'tis? Perhaps ſome of theſe Queſtions may have been ſent by the* very Gentlemen *who make the Objection, or at leaſt by ſome* dear Friends of theirs, who daily Dun *us for Anſwers, and are as Angry with us for* not taking notice of 'em, as theſe are for doing it. *But further, Why mayn't Diſcourſes of this Nature be as proper for* Coffee-houſes *as others? Since this is certain, that they may at leaſt ſerve to hinder People from talking of what's worſe. We have a little more to ſay concerning this* enſuing Volume *and the reſt which ſhall be Publiſhed, and then take leave.— If there be any who ſhall happen to be offended at our Notions concerning the* Millennium, *for which we have much more to ſay than we had room to inſert in a ſingle* Mercury, *we deſire 'em to ſend their* Objections *againſt it, and ſuſpend their* Definitive Judgments *till they hear what we have to add further, which we promiſe fairly to examine, and if they convince us,* publickly to retract *our Opinion, as we have engaged in* the body of that Diſcourſe. *We muſt add, That if ſome Perſons hereafter ſhou'd happen to find any of their* Queries *not Anſwer'd, they muſt blame themſelves, not us, for did they but obſerve the Rules laid down in the Preface to our* Second Volume, *they cou'd ne'r be diſappointed; And therefore to thoſe* Rules *we refer 'em once more. Thus wiſhing you as much Pleaſure in* Reading *as we have had in* Compoſing, *we bid you*—— Farewel.

PROPOSALS for Printing a Book, Entituled *The Young Students Library*; Containing *Extracts* and *Abridgments* of all the moſt valuable Books Printed in *England*, and in the *Foreign Journals* from the Year 65. to this preſent Time; To which will be added, *An Alphabetical Table*, Comprehending the *Contents* of this Volume; and of all the *Athenian Mercuries* and *Supplements* Publiſhed in the Year 1691.

THE uſefulneſs of *Extracts of Books* need not be diſplayed by us, ſince it has been ſufficiently evinced by *ſeveral Learned* Pens; but is more Evident in the Entertainment they have met with *from the Ingenious in ſeveral Languages and Countries.* However we muſt beg Pardon if we take the Liberty to ſay, that the reading of *thoſe Extracts* is the moſt *Compendious way* to attain to any Perfection in Learning, *ſince it gives the Subſtance of a Book in ſome hours (if not minutes) reading,* which to find out by Peruſing the Book it ſelf will require *not a few days.* Beſides, as *a Learned Man* has well obſerved, (and is obvious enough to any Man's Experience) *the ſmall Progreſs that is ordinarily made in Learning, proceeds not ſo much from the difficulty that lyes in the way, as the bad Method that is taken,* by Mens ſquandring away their time in peruſing *bad or trivial Books,* while good ones are neglected; this is ſufficiently *guarded againſt in our Extracts,* where with the *Account of the Book the Journaliſts* commonly give their Judgment of the Authors Undertaking and Performance. To which may be added, that *ſince as in a Mine the Gold is almoſt buried in a maſs of Droſs,* to ſeparate it from which requires no ſmall Art and Induſtry: So moſt Books, *with the ſolid Truths,* contain a great Quantity of *Rubbiſh; if not dangerous Errors,* to diſtinguiſh it wherefrom requires a more than ordinary Judgment and Sedulity. *But in Extracts* they are curiouſly ſeparated, ſo as the moſt *unexperienced Reader* may ſecurely peruſe them, and reap a great deal of advantage by them. For which reaſon, I think 'twould not be amiſs *for a Young Student to peruſe the Extract of a Book* before he ſets about Reading the Book it ſelf, which may prove as a *Card and Compaſs to direct him in his Courſe,* and keep him from making *Shipwrack of the Truth.*

This occaſioned us *ſome Thoughts* that it would not be ungrateful to the *Publick* to Tranſlate the *Extracts* of the moſt conſiderable Books, ever ſince the beginning of the *Journal*

Des

Des Scavans. Two Reaſons have induced us to be of this Opinion. 1. Since we find the *Extracts of Books we lately Printed* have met with ſo great Encouragement, we perſuade our ſelves that *Extracts of thoſe Books* that have been Publiſhed for ſeveral Years paſt, will be no leſs acceptable, they being fully as neceſſary for thoſe that intend to improve themſelves *in all manner of Knowledge*, as thoſe which we have *already Publiſhed*, and which we deſign to continue according as they ſhall come abroad. 2. Since we find that the Undertakers of the *Hiſtorical and Political Mercuries* have had the Publick Encouragement, for the carrying on a *Work* of the ſame Nature, *viz.* to go ſo far backward as *Novemb.* 88. to compleat their Mercury, we are beyond all doubt, that the very Propoſing of our Deſign to go likewiſe backwards, to compleat a Book ſo Uſeful for all ſorts of Students, will *command aſſiſtance from all Lovers of true Learning.*

In conſideration hereof, we have now with great *Difficulty and Charges*, procured all the *Journals Des Scavans* (Compoſed by ſome of the moſt Ingenious Men in *France*) the *Univerſal Bibliotheques* (Done by the Learned Monſieur *Le Clerk*) and the *Acta Eruditorum Lipſiæ* (Written by Judicious Perſons there) and the *Giornali de Letterati* Printed at *Rome*, and all the reſt of the Foreign Journals; all which, we will have peruſed with the greateſt Care and Tranſlated, ſo as *no Book of Value* ſhall be omitted, Whether in *Divinity*, *Medicine*, *Law*, *Hiſtory*, *Mathematicks*, *Philoſophy*, &c. We ſhall alſo inſert what we find moſt conſiderable in all the Extracts made by our Own Countrymen, that nothing may be wanting to render our *Account of Books* compleat. So that this *Undertaking* will ſerve as a Library for young Students, that cannot go to the Price of the ſeveral Books themſelves, and for them that have not time to Peruſe them. And they'll have here for a ſmall Matter the *Subſtance of Books*, which if they ſhould Purchaſe would amount to *a vaſt Sum.*

We have already Promiſed *(and in part performed, as we ſhall ſtill continue to do)* the Extracts of all *new Books* from time to time in our *ſeveral Supplements*; and this Volume now propoſed, taking in all the reſt that were extant before we undertook our Deſign, will at the ſame time *render it Compleat*, and be very Advantageous to the Publick. We deſign, if we get but *a Competent Number of Subſcriptions*, to put it to the Preſs by *Chriſtmas* next, and will have three Preſſes at Work, that ſo it may come out time enough to bind up with, and be added as *an Appendix to the firſt Year of the* Athenian Mercury: Deſigning alſo for the future to have an *Appendix at the End of every Year*, that ſhall comprehend all Books wanting from time to time in our *ſeveral Supplements*. But as to all future Appendix's they'l be but *ſhort in Compariſon* of this; This being not only to comprehend the *ſum of all Books of Note*, Printed both at Home and Abroad *for near Thirty Years*; But alſo, *An Alphabetical Table* of the Contents of this Volume, and of all the *Athenian Mercuries* and *Supplements* Publiſhed in the Year 1691.

We *further Promiſe* that nothing ſhall paſs in this *Volume*, but what ſhall have the Approbation of the *whole Athenian Society*. And that the Learned World may ſee of how great uſefulneſs it will be (the *more univerſally to promote Learning*) we will in one of our ſingle *Mercuries* Print an Account of ſome of thoſe Books (for we can ſet down but part for want of room) that it ſhall contain. [*And add alſo two or three Propoſals more about it, that we had not room here to inſert.*]

The *PROPOSALS* are theſe following.

I. THat this Volume will contain (*as is ſuppoſed*) about One hundred and twenty Sheets, Printed in a very fair Letter, and of the very ſame ſize with our ſeveral Mercuries and Supplements, that it may Bind up with them.

II. The Subſcribers to give 10 s. for each Book in Quires, whereof 5 s. to be Paid at the time of Subſcription, and 5 s. at the Delivery of the Book; which conſidering the great dearneſs of Paper, and Charge of Procuring the Foreign Journals, is not dear.

III. To Encourage all Perſons that ſhall Contribute to the procuring of Subſcriptions, he or they that ſhall procure Subſcriptions for 6 Books ſhall have a 7th gratis, which will reduce it to about 8 s. 7 d. per Book.

IV. That for a further Encouragement to all Subſcribers (and to render our Undertaking the more compleat) there ſhall be a large Alphabetical Table given in to all thoſe that Subſcribe (which ſhall Comprehend the Contents of this Volume, and of all our Mercuries and Supplements, Printed in the Year 91.) But for all thoſe that do not Subſcribe, they ſhall Pay for the ſaid Table diſtinctly.

V. All who intend to aſſiſt in the Advancement of this Uſeful Work, are deſired to ſend in their Subſcriptions and Money with all ſpeed unto the Perſon hereunder Named, where Receipts will be given them: And if they ariſe to any competent Number, the Book ſhall be finiſht by next Lady-Day (that ſo it may be added as an Appendix to the Athenian Mercury for the Year 91. and be bound up with it) or otherwiſe the Deſign muſt be let fall by the Undertaker.

VI. If any Obſtruction for want of ſufficient Subſcriptions or otherwiſe ſhould happen to hinder the Printing of this Work, the Moneys ſo received ſhall be Paid back upon giving up the Receipts.

The Undertaker is John Dunton at the Raven in the Poultrey; Where are to be had the Firſt, Second and Third Volumes of the Athenian Mercury (and the Supplements to them) Beginning March 17th, and Ending October 17th, 1691. (or ſingle ones to this Time.)

☞ Propoſals are to be had of the *Undertaker* above-mention'd, and of moſt *Bookſellers* in *London*, and in the Country.

The Contents of the Third Volume.

I *Have long indulg'd my self in a restless Habit, which I now find contradictory to my Reason, and would leave it.* N.1.Q.1.

A Malefactor was executed at Tyburn. N. 1. Q.2.

What is Knight-Errantry? N. 1. Q. 3.

What place doth the Sun set in, and where doth it rise? N.1. Q.4.

How does a Spider poison a Fly? N.1. Q.5.

What are we to think of a Vacuum? N.1. Q.6.

What are the true Bounds of Honour as to Firsts and Seconds in Duelling? N. 2. Q. 1.

The Queriſt dream't he ſaw a Comet, and was extreamly frighted at it. N 2. Q 2.

Whether a Perſon who has been guilty of grievous ſins, &c. N. 2. Q.3.

Whether ſuch a Perſon may be judg'd a rightly prepared Communicant, unleſs he openly confeſs thoſe Crimes even to his Fellow Chriſtians? N.2. Q 4.

Suppoſe a Perſon who hates me, endeavours to kill me, with the hazard of his life, &c. N.2. Q.5.

Why ſome Fogs ſtink more than others? N.2.Q.6.

Were there any ſuch Creatures as the Amazons? N.2. Q.7.

Whether Aſtronomers can truly know the bigneſs of the Sun, Moon and Stars? N.2.Q.8.

Whether Ninias *the Son of* Ninus *and* Semiramis, *the fifth Emperor of the* Aſſyrians, *were the ſame with* Amarathel *King of* Shinar, *of whom we read* Gen. 14? N.2 Q.9.

Whether the preſent offers at a Reformation are like to prove effectual? N.3. Q.1.

A young Gentlemans 6 nights Rambles. N.3.Q.2.

A Cow-keepers Daughter became very remarkable to a Gentleman, by reaſon of the ſtrange deformity of her Perſon, &c. N.4. Q.1.

How ſhall a Woman that is plagued with an Ill Husband reclaim or make him better? n.4.q.2.

Whether Fornication may be favourably eſteemed a venial ſin? N.4 Q.3.

If Polygamy were allow'd, whether we ſhould not have a more temperate Age than now we have? N. 4. Q 4.

Whether a Man pretending to love two Miſtreſſes, do really love either? N 4. Q.5.

A young Gentleman who was lately in love with a Lady, &c. N.4.Q.6.

If a ſingle Man who is much in Debt, and can't conveniently live unmarried, has a fair offer with a Woman of a good Fortune. N.4.Q.7.

A Lady of good Birth and Fortune has granted ſome private Favours to me, but at the ſame time ſo diſcreetly as to preſerve her Reputation. N.4. Q.8.

How that Perſon is to behave himſelf, who has a Ladys conſent? N.4. Q. 9.

Whether are more inconſtant in Love, the Men or the Women? N 4. Q.10.

Whether in a diſhonourable Amour is moſt to blame, the Man in tempting, or the Woman in yielding? N. 4. Q.11.

Whether it be really in ſe, *a Happineſs to have a handſom Wife?* N 4. Q.12.

A young Man being gone to Sea, &c. N.4.Q.13.

Whether a young Lady ought in Reaſon or Prudence to keep by her after ſhe's married, any Letters or Pictures from any of her former Lovers? N.4. Q.14.

There's a young Lady who is courted by ſeveral Gentlemen. N.4 Q.15.

What muſt a Gentleman do that hath loſt his Miſtreſs? N.4. Q.16.

If in a Dream a deceas'd Parent appears to me and tells me, I am to marry ſuch a Perſon, am I thereupon oblig'd to do it? N.4. Q.17.

In your Mercury, Vol.2 N.13. Q.7. A Mother and a Miſtreſs being at the ſame time in great and equal danger, which is a Man oblig'd to ſave? N.4. Q.18.

Whether Fondneſs, or a more diſdainful Coyneſs be more deſirable in a Miſtreſs? N.4. Q.19.

When we are in Love, and the Men won't or can't underſtand our ſigns and motions, what in modeſty can we do more to open their Eyes? N.4. Q.20.

What's the beſt cure of Jealouſie, &c? N.4.Q.21.

A Miniſter near Cyrenceſter *in the County of* Gloceſter, *having ſworn not to marry any perſons clandeſtinely in an Alehouſe.* N.5.Q.1.

Whether a perſon made drunk, &c. N.5. Q.2.

What diſtinction the Scripture makes between a Natural man and a Spiritual man? N.5.Q.3.

What difference is there between a Cloud and a Fog? N.5. Q.4.

Whether all Marriages are made in Heaven? N.5. Q.5.

Whether a Young Man be a fit hearer of Philoſophy? N.5. Q.6.

Which is the greateſt ſin, to be a Night-walker, or to rebel againſt ones Parents? N.5. Q.7.

When two Armies are engaged, whether God Almighty always fights for one? N.6.Q.1.

Whether there are any other Worlds beſides this we live in? N.6. Q.2.

Why Religious Converſe as recommended by Dr. Goodman *in his Winter-Evenings Conference, is not more practis'd?* N. 6. Q.3.

How comes the duty of Singing Pſalms in private Families to be ſo generally neglected as we find it? N 6. Q.4.

Whether Papiſts ought not to be baniſhed the Nation? N.6. Q.5.

Some time before the Death of King Charles *the First, there was a very ſtrange appearance in the Air ſeen here in* England. N.6. Q.6.

Why Sea-water is ſalt, and yet Spring-water which comes from it is ſweet? N.6. Q.7.

Whether a Contract ſolemnly made with all the moſt Sacred Invocations may be violated by any unfortunate Accident or Error in Life or Manners? N.6. Q.8.

Nine Queſtions propoſed about Bartholomew-Fair. N. 7.Q. 1.

Whether a thorough Reformation ought not to begin at the great Ones in Authority. N. 7. Q. 2.

A Woman who was a Foreigner, &c. With ſix Queſtions under that relating to the ſame Subject. N. 7. Q. 3.

Whether an Informer *is not as much a Rogue,* &c. N. 7. Q. 4.

A certain Perſon on Sunday laſt in the Sermon time was drinking in an Alehouſe. N. 7. Q. 5.

Whether the manner of ſelling Offices is not obſtructive to the progreſs of the preſent Reformation? N. 7. Q. 6.

What's the Reaſon that it generally Thunders

more

THE CONTENTS.

more terribly at Night than at Day? N.8. Q.1.

Gentlemen, let me trouble your Society to give me your thoughts upon the force of Thunder, Lightning, Earthquakes, Eclipses, N.8.Q.2.

Your Opinion is requested, Whether there be such a thing as a Thunderbolt? N.8.Q.3.

Whether it's lawful to make a Vow never to Marry? N.8.Q.4.

Whether all Souls will be equally happy in Heaven? N.8.Q.5.

Whether the Soul of a Child quick in the Womb shall enjoy Heaven or Hell? N.8.Q.6.

Whether 'tis lawful for Christians to Swear on any Occasion? N.8.Q.7.

Several doubts more relating to Bartholomew-Fair. N.8.Q.7,8,9.

What's the Cause of Fly-blows as they are commonly called? N.8.Q.10.

How many Arts and Sciences may a Man by diligence be capable of attaining? N.9.Q.1.

Why the French *generally Love the* English. N.2.Q.2.

Whether set Forms of Prayer be lawful? N.9.Q.3.

Who was the First Founder of Atheism? N.9.Q.4.

How is it to be understood, that the Spirit of God moved upon the face of the waters. N.9.Q.5.

When the English, Dutch and French Fleets fought last Year. N.9.Q.6.

At what time, and after what manner do our Souls enter into our Bodies? N.9.Q.7.

What's the reason why a Man going under water with his Eyes shut, can open them? N.9.Q.8.

How a piece of Iron laid upon a Cask prevents spoiling by Thunder? N.9.Q.9.

What became of the Ark when the Flood was over? N.9.Q.10.

What's the Reason of applying the empty Shell-Fishes to your Ear? N.9.Q.11.

By what means a Rudder guides a Ship? N.9.Q.12.

Whether the publishing of the Pamphlet in Nature of a Sermon? N.10.Q.1.

This Account is what I have heard so credibly attested, that I cannot doubt the Truth of it. A Child of Ten Weeks old. N.10.Q.2.

A certain Bully o'the Town, has by his cunning Instigations, drawn in a young Lady of a considerable Fortune? N.10.Q.3.

Whether Adam *shou'd have multiplied Children if he had lived in the State of Innocency?* N.10.Q.4.

Whether that Tradition be true amongst some Country people, that those Circles in Meadows and Commons, are places where Fairies dance in the Night-time? N.10.Q.5.

As I was returning the last Year from the Siege of Lymerick, *I saw in a Ditch the Carcass of a Man kill'd.* N.11.Q.1.

Whence are the strange Antipathies in Nature? N.11.Q.2.

Whether every Angel makes a Species? N.11.Q.3.

What's the Reason of the Polarity of the Loadstone? N.11.Q.4.

Whether Brutus *and the rest of the Conspirators did well under pretence of their Countries Liberty, to murder* Julius Cæsar *in the Senate House?* N.11.Q.5.

Cimon *the Athenian sent Ambassadors from the Isle of* Cyprus, *to the far parts of* Lybia. N.11.Q.6.

Whether all living Creatures apprehend one and the same Object after the same manner? N.11.Q.7.

Why one hours Sermon seems longer than two hours Conversation? N.11.Q.8.

Are not the Highlanders of Scotland *savvy Rebels?* N.11.Q.9.

Whether Parthenissa were ever finished. N.11.Q.10.

Several doubts more relating to the Present Reformation propos'd in N.12.Q.1,2,3,4,5,6,7.

A Person lately Condemn'd in the County of L—— *for a Capital Offence, and the Sheriff on the Day of Execution being unprovided of a Hangman, Promised* 20 l. *to any One that wou'd undertake the Office.* N.12.Q.2.

A young Man that is almost out of his Time, hath been a wicked and lewd Liver. N.12.Q.3.

Perusing a Learned Author, who treats of the Vicissitude of Mans Soul from one Body to another. N.12.Q.4.

Why do such as wou'd Shoot right wink with one Eye? N.12.Q.5.

How is it possible that several Figures can be Pattern'd out by one Act of Perception? N.12.Q.6.

Whether he is wise or otherwise, who has a displacency at himself for having said something impertinently or undecently? N.12.Q.7.

Whether any Men seem to be more affected with their own Discourses than those who talk most vainly and absurdly? N.12.Q.8.

How far is it consistent with wisdom to Banter? N.12.Q.9.

What is there in Pride that adds to Happiness? N.12.Q.10.

What's the Reason that People, such as Gally Slaves, &c. N.12.Q.11.

A Young Man being troubled in Mind, has often design'd to make away with himself. N.12.Q.12.

How may a Man reclaim a head-strong or unruly Wife N.13.Q.1.

Is't probable there will be any Sexes in Heaven? N.13.Q.2.

Two Friends see the same Lady in the same day. N.13.Q.3.

Whether it does not weaken the Credit of the Athenian Mercury *to take notice of Feminine Impertinencies?* N.13.Q.4.

Whether our Laws against Adultery, and the Proof of it, been't too favourable to the Women? N.13.Q.5.

Will Love and Friendship continue after this Life? N.13.Q.6.

Which is the strongest, Friendship, *or* Love? N.13.Q.7.

Is there any real force in Charms, Amulets, Love-powder, Potions, &c. N.13.Q.8.

Why Women are generally fondest of Men that are most regardless of 'em? N.13.Q.9.

Is Falshood in Love a greater Folly or Knavery? N.13.Q.10.

Whether it is honourable for a Lady to Answer a Gentlemans Letters? N.13.Q.11.

Nous vous demandons, *&c. We demand why the* English, *both Men and Women, are the finest People in the World?* N.13.Q.12.

Which of our Senses can we best spare? N.14.Q.1.

What's

THE CONTENTS.

What's the Definition of a Drunken man? N.14. Q.2.

Whether the Iriſh *Fugitives that receive relief here by way of Alms?* N.14.Q.3.

Why ſome People love Oyl and hate Olives? N.14. Q.4.

What's the Reaſon that waking in the dead of Night I can perceive a ſort of a Light, which vaniſhes in a Moment? N-14 Q.5.

There is a ſort of a furious little Blood-ſucker call'd a Bugg? N.14.Q.6.

Whether it be a fault in a wiſe man to be affected? N.14.Q.7.

Having heard that there is a part of the Hebrew Joſephus *ſtill extant in the Vatican of* Rome? N.14.Q.8.

Since you have given me the Encouragement of a further Anſwer, upon a particular Relation of the Nature and Occaſion of my Deſpair? N.14.Q.9.

A Letter to Mr. Traveſty. N.14.

Whether it be good Conduct in a General to ſit down before a Town before he has beaten the Enemy out of the Field? N.15. Q.1.

Since there are ſo many new ways of Murdering lately invented. N. 15. Q.2.

One that keeps a Publick Houſe deſires to know what Rules to follow? N.15.Q.3.

If between two perſons, one rich, the other poor, there is contracted a real friendſh. N.15 Q4.

Whether it's poſſible for a Girl of ſeven years old to be in Love? N.15. Q.5.

Is the Marriage of a Young Man with an Old Woman deſtructive to Youth? N.15. Q.6.

Suppoſe a Young Man, not concerned therein, ſhould out of curioſity ſhew his Miſtreſs the third Query in your Athenian Mercury, Vol. 3. N. 15. Q.7.

How do we call to mind thoſe things we had forgotten? N.15. Q8.

How comes a Fright to bring a Drunken Man to his Senſes again? N.15. Q.9.

Whence proceeds that glimmering Light which we ſee in the Body of the Moon, when totally Eclipſed? N.15. Q.10.

What cauſes the union of Soul & Body? n.15.q.11.

A Woman at Rocheſter *happening to fall ſick:* N.16. Q.1.

There was a certain Perſon in the World, whom I deſign'd for my Wife, but was outrival'd by Death. N.16.Q.2.

If a Man has a Brother, by Nature or Affinity, that owes 2 or 300 l. and is not worth half ſo much. N.16.Q.3.

Gentlemen, You advertiſe in ſeveral of your Mercuries *that Mr.* Maſon *can Teach the moſt Exact and* Shorteſt Short-hand *yet Extant. Quere, Whether any perſon can by that* Short-hand *take a Sermon or Speech* Verbatim? N.16.Q4.

Whether there's any ſuch thing as the Perfection of a Language? N.16.Q.5.

What's the reaſon of hating Cheeſe and other Antipathies? N. 16. Q.6.

Whether Witchcrafts or Poſſeſſions are credible? N.17.Q.1.

Want and ill Company induce a young Man to ill Courſes for ſome time. N.17.Q.2.

What ſort of Matter our Bodies ſhall be made of in the other World? N.17 Q.3.

Whether the Tree of Life and the Tree of Knowledge were two different Trees? N.17.Q.4.

What Phyſical Alteration was made in the Body of Adam *by the Fall?* N.17.Q.5.

Why Adam *and* Eve *after the Fall ſew'd Figg-leaves together, and made themſelves Aprons?* N.17.Q.6.

Is there any ſuch thing as Natural Modeſty? N.17.Q.7.

Why does our Saviour uſe that odd Similitude of a Camels going thro' a Needles Eye? N.17.Q.8.

Whether Virtue and Goodneſs, or Prudence, be any defence againſt Miſery and Misfortune? N.18.Q.1.

How you'll prove to an Atheiſt that the Scriptures are the word of God N.18.Q.2.

Whether it wou'd not be highly beneficial to Piety, if the London Divines *wou'd meet, and take each of 'em a particular Vice?* N.18.Q.3.

Whether the Socinian Hereſie were broacht in St. John's *Time?* N.18.Q.4.

Whether the Foundations of the Earth to continue for ever? N.18.Q.5.

How was't poſſible that the Dew of Hermon *ſhou'd deſcend upon the Mountains of* Sion. N.18.Q.6.

How Judas *was Hang'd, and yet burſt aſunder?* N.18.Q.7.

Whether we are to reſolve all Differences in Religion *out of the Word of God?* N.18.Q8.

How know you preciſely what is the true Word of God? N.18.Q.9.

What's the meaning of that in the Pſalms—— *Who feedeſt the* Ravens *which call upon thee?* N.18.Q.10.

About twelve years ago a Trades-man in this Town. N.19.Q.1.

Is it not better to die than live? N. 19. Q. 2.

Is not Opinion the ſtrongeſt thing in the World? N. 19. Q.3.

Hath the World any kindneſs in't but Intereſt? N.19. Q.4.

How does a Spirit become viſible? N.19.Q.5.

What reaſon can you aſſert why the Miracled Stones on Salisbury Plain *cannot be numbered?* N.19.Q.6.

Whether Angels may be properly ſaid to move? N.20. Q.1.

Whether thoſe that live in Hatred, Envy and Malice, when they ſay the Lords Prayer, do not in a manner curſe themſelves? N.20.Q.2.

Whether our Modern Ladies Dreſſes and high Top-knots are not an infallible ſign of their going to their old Father of Pride, the Devil, without Repentance and Reformation? N.20.Q.3.

Whether 'tis not time to ſend out a Hue and Cry after the loſt Practice of Chriſtianity, &c? N.20.Q.4.

My Education was chiefly at Cambridge, *where I continued five years, in all which time I was not ſo induſtrious how to ply my Studies as to keep Company, eſpecially at Drinking Bouts.* N.20.Q.5.

Whether a Man in a regenerate ſtate commits ſin? N.20.Q.6.

Doctor Brown *in his* Religio Medici, p. 150. *ſays, He hopes he doth not break the Commandment if he loves his Friend before the deareſt of his Blood.* N.20. Q.7.

I have formerly addicted my ſelf to a moſt grievous ſin. N.20.Q.8.

What is the reaſon of, and when began that Cuſtom of changing the Popes Name at his Inauguration? N.20. Q.9.

What Deſcription do ye meet with in Hiſtory about Pilate's *Lake?* N.21. Q.1.

What Country man was Pilate? N.21. Q.2.

Is there Thinking in Dreaming? N.21. Q.3.

Whether a Lady having a Man to her Husband that keeps ill Company, and debauches himſelf with common Whores, &c. N.21. Q.4.

Which is the greateſt ſin Pride or Paſſion? N.21. Q.5.

Having lately bought an Horſe vouch'd to me for a ſound one, and upon Tryal find him otherwiſe, &c. N.21.Q.6.

What account can you give of us of the Bezoar? N.21.Q.7.

Where, and how are yellow Ambergriſe and Muſk produced? N.21.Q.8.

What's the reaſon of the Petrefaction of Coral, when it comes into the Air, being ſoft under the water? N.21.Q.9.

It is a great hinderance in my daily Devotion, to pray that which I don't underſtand, &c. N.21. Q.10.

What is the reaſon (if any) that a Bible having a Key faſtened in the middle, and being held between the two fore-fingers of

two

THE CONTENTS.

two persons, will turn round after some words said? N. 22. Q. 1.

Why do various the contrary Effects cause equal Laughter? N. 22. Q. 2.

What is Reason? N. 22. Q. 3.

Why drowned Bodies float after nine days time? N. 22. Q. 4.

Whether the Sky be of any colour? N. 22. Q. 5.

One that pretends to Religion has render'd himself a great Knave to me in a particular action. N. 22. Q. 6.

Whether one who perceives no real, essential, fundamental difference betwixt the Church of England and the Presbyterian Party, as to the manner of Worship & Preaching. N. 22. Q. 7.

A Man rehearsing a Story told by another, rehears'd the others Oaths also. N. 22. Q. 8.

Whether to commit Fornication, or eat black Puddings be a greater sin? N. 22. Q. 9.

Why should a Tom-Tit, being the least of Birds, generally have more young ones than another? N. 22. Q. 10.

Why so little care is taken for the Conversion of Turks and Pagans to Christianity, since the World seems so zealous for Religion, and so warm even in Circumstantials? N. 23. Q. 1.

Whether Snakes kept tame are hurtful by nature? N. 23. Q. 2.

Whether a Land-Snake and a Water-Snake are two different Reptiles, or only the same kind? N. 23. Q. 3.

A Letter sent us upon our Explic. of Psal. 133. 5. N. 23. Q. 3.

Suppose a Jew, a Mahometan, a Church of England-man, an Anabaptist, a Quaker, and a Muggletonian, all living together in one House peaceably, and according to their own Principles, may they not all expect Happiness after this Life? N. 23. Q. 4.

How do we call to mind those things we had forgotten? N. 22. Q. 5.

How Infants, Aged and Deformed Persons shall arise at the Day of Judgment? N. 23. Q. 6.

Why does the Rock fish appear when a Ship is nigh a Rock, and not at other times? N. 24. Q. 1.

Why Carps breed more in Ponds than Rivers? N. 24. Q. 2.

Whether Fornication after a Solemn Contract be not as dissolving as Adultery after Marriage? N. 24. Q. 3.

Why have red-hair'd People the whitest Skins? N. 24. Q. 4.

Why Crooked People are for the most part very good Condition'd, or very bad? N. 24. Q. 5.

What's the most profitable, easie, and pleasant Trade? N. 24. Q. 6.

What's the best Antidote against Fear? N. 24. Q. 7.

What will make Persons wakeful that are given to sleep? N. 24. Q. 8.

Whether a Rook eats Carrion or no? N. 24. Q. 9.

Why the Hair of ones Beard grows grey sooner than the Hair of a Mans Head? N. 24. Q. 10.

Since in breeding Horses your Skilful Jockeys, by their care and choice of the best, both as to Metal, Temper, Stature, &c. come into a good Race of Horse-flesh? N. 24. Q. 11.

Whether Devils can generate? N. 24. Q. 12.

In order to reclaim some Erring Friends, who, out of fancy, dislike the Establisht way of the Ch. of England. N. 24. Q. 13.

Suppose a Man make an Agreement with a Rich Dealer, &c. N. 24. Q. 14.

Two Persons solemnly Contracted that neither should marry any other person as long as they were both living. N. 24. Q. 15.

What is Solidity? N. 24. Q. 16.

What Animal is the most happy of all the Creation? N. 25. Q. 1.

What is the difference between Substance & Body? N. 25. Q. 2.

What is the Cause of the Variation of the Variation of the Compass? N. 25. Q. 3.

Whether the condemning a Thief to Slavery be more effectual to the Affrightment of others, &c. N. 25. Q. 4.

I desire your Opinion what Book you would advise me to for my private Devotion, as being a single person? N. 25. Q. 5.

What Image ought we to form of God in our minds, or whether any when we pray to him, or at any other time? N. 25. Q. 6.

One married to a Man by the Laws of the Land, but not by the Laws of God and Nature, as she thinks. N. 25. Q. 7.

A young Man not long since married one who had all the Qualifications and Charms a man could wish or desire to enjoy. N. 25. Q. 8.

Whether good mens Souls after their departure, &c. N. 15. Q. 9.

Whether the Souls of Studious and Learned men are not more perfect in the World to come? N. 25. Q. 10.

In Dan. 5. 25. in the History of Belshazzar we have these words written on the wall, MENE MENE, TEKEL UPHARSIN. N. 25. Q. 11.

What are we to think of such as are born with Cawls about their Heads? N. 25. Q. 12.

Why David's heart smote him when he had cut off the Skirt of Saul's Rayment? N. 26. Q. 1.

Why did the Lord commend the Unjust Steward? N. 26. Q. 2.

The meaning of the 8th of Rom. 21, 22. N. 26. Q. 3.

Was the Fall of Adam on the day of his Creation? N. 26. Q. 4.

Whether the first v. of the first Chap. of Gen. be not a sufficient Confutation of all Atheists? N. 26. Q. 5.

In what Year was it that Cyrenius mentioned by St. Luke, cap. 2. was Governour of Syria? N. 26. Q. 6.

Why was Bethlehem appointed for our Saviours Birth, rather than any other place? N. 26. Q. 7.

In what sense that Text is to be taken, Gen. 49. The Scepter shall not depart from Judah? N. 26. Q. 8.

Whether did Jacob sin in getting Labans Cattel from him, by putting the Rods in the Gutters, &c? N. 26. Q. 9.

What we are to think of Josephus? N. 27. Q. 1.

Our Saviour ascended corporally into Heaven. 'Tis said no Flesh shall see God---How do these agree? N. 27. Q. 2.

What's the meaning of that Text, Mat. 26. 29. N. 27. Q. 3.

Whether it were a sin in Jacob to defraud his Brother of the Blessing? N. 27. Q. 4.

Jesse is said to have eight Sons, in 1 Sam. 16. and but seven, 1 Chron. 2. How do you make this agree? &c. N. 27. Q. 5.

Wherein consisted David's sin, in numbring the People? N. 27. Q. 6.

Whether Jacob wrestled with an Angel, or with God himself? N. 28. Q. 1.

Whether Jephah had sinned had he broken his Vow? N. 22. Q. 2.

What's the meaning of the Woman cloathed with the Sun, having the Moon under her feet, whom we read of in the Revelations? N. 28. Q. 3.

What Community in your opinion comes nighest to the Doctrine of our Blessed Saviour, the Apostles and Primitive Fathers? N. 28. Q. 4.

Whether he that Begs Pardon for a sin before he commits it, and he that resolves to Sin and Repent afterward, are not alike Penitent? N. 28. Q. 5.

What sins are most destructive to Soul and Body, and which is the best way to avoid 'em? N. 28. Q. 6.

Whether Monstrous Births have rational Souls, and whether they shall appear so at the last day? N. 28. Q. 7.

Whether Peter or Paul, or any of the Apostles did use Notes in their Preaching? N. 29. Q. 7.

How shall we know our own wicked Thoughts from the Suggestions of the Devil? N. 29. Q. 2.

Where is the Soul of Man when he is in a Swoon? N. 29. Q. 3.

Why Hair does not grow on the Face of a Woman as well as a Man? N. 29. Q. 4.

Can you resolve us, why England, the most devout of all the Reform'd Churches, is yet most remiss in Psalmody? N. 29. Q. 5.

Whether Negroes shall rise so at the last Day? N. 29. Q. 6.

Whether 'tis Lawful to Trade with Negroes, and to Buy 'em one of another? N. 30. Q. 1.

What's the true meaning of those Hebrew words which speak of the Worlds being a Chaos? N. 30. Q. 2.

What Language is English? N. 30. Q. 3.

Whether a Minister taking his Text out of the First of Job, or any other place where the Devil speaks, may properly say—"The word of God requires your Attention? N. 30. Q. 4.

Did Adam sin more than once? N. 30. Q. 5.

Why did Lazarus never Laugh, after he was raised from the Dead? N. 30. Q. 6.

Had the Empyreal Heaven no Beginning? N. 30. Q. 7.

If Adam had not sin'd, had he and his posterity been immortal? N. 30. Q. 8.

How many Angels fell in the Rebellion? N. 30. Q. 9.

What became of the Bodies of those men and women, who perished in the Deluge? N. 30. Q. 10.

Why did Christ Pray, being God himself? N. 30. Q. 11.

What Sex was Balaam's Ass of? N. 30. Q. 12.

The